

Chiengmai, Siam,

1st July 1915.

Dear Dr. Speer,

I beg to thank you for the beautiful knife. It will remind me of the Sword of the Spirit, which is the Bible, our weapon against Satan. I will always remember your visit and I pray that God will keep you safe during the journey to your own country.

Please thank the churches in America for helping to give the message of salvation to my people. Please tell them that Siam is peaceful and there is good opportunity now to preach the gospel. Please continue to pray for us and to help us to preach it.

Mr. Punnya and Mr. See Mo wish to thank you for the tool cases. They say these will remind them that we ourselves are instruments for

doing God's work. We must be good and sharp and clean. They also say though we are absent in body we are always present with you in spirit.

Yours very sincerely,

Kau Kamichi

Scott - Aug 31

Talks with Buddhist Priests in Siam.

C. Lopez y Lopez"
July 23, 1915

If a Buddhist, interested in the religions of the world, were to visit our country with a desire to learn of American Christianity, he would wish him to proceed. I would certainly urge him first of all to read the New Testament. This, he would probably say, he had already done, or if not, that he would gladly do it and was happy to find that the original, authoritative books of Christianity were so small and so accessible. But he would probably add ^{that} from his own experience that the actual religious life of a nation was often widely at variance with its sacred scriptures and that one of the things in which he was most interested was the character and amount of this variance and what he would like most of all would be simply to see how the common people led their daily life with its moral practices and religious observances. He should have to answer that his method of procedure was just but we should say that we would be sorry to have our American Christianity finally judged in this way, as many of our people were only perfunctory Christians or Christians not at all in any deep, personal way, and that we should like to have him check the judgments which he might gather from such general observations by personal interviews with our religious leaders. It might not be without misgivings that we would urge this course upon him. We could not easily meet with official leaders whom we could not commend to him but whom he could be justified in regarding as men of authority. We might meet them also at unpropitious times or find them careless or hasty or superficial or incompetent. But these are all risks which he and we would have to take and we could not complain of his forming his own conclusions and reporting to his people at home a judgment based on these three sources of information, our sacred books, our common life, and our religious teachers.

It is in just these ways that we have been seeking to study the religious life of Siam and the character of Siamese Buddhism and I shall try to set down here some report of our talks with Buddhist priests.

One conversation was with a group of young priests in a new, gaily decorated temple in the city of Ayutthaya in northern Siam. Most of the temples which one sees in Siam are either very old or else by reason of wear ~~and~~ or neglect, have the appearance of old age. Hitherto the repair of temples which others have built has not been regarded as a means of religious merit making for the repairer. The King is seeking, sensibly and with effect to introduce a different sentiment and to persuade men that the preservation of the old temples is as meritorious as the erection of new. This temple was either new or as good as new. Metal bells hung around the cornice and along the roof ridge. The pillars and doorways were glittering with colored glass and new gilt. The great slab-stone faces of Buddha gazed passively down the two walls, newly painted with scenes of Buddha's earthly life. A dozen young priests and some boys from the temple school gathered around us and we asked them when Buddha was born and in what country he had lived. They said they, he had lived so long ago that they did not know when or where it was. Could they tell us then any facts about him? What had he done or said? Did they know what he had taught about God? No, said they, they were sorry they could not tell. Was there then not some interesting story about which they could tell us, that he had taught men? Yes, they said, he had taught them the Siamese and Lao languages. What was that great idol looking down upon us, we asked. It was the image of Buddha, they replied. He had given

then this image told them that it was a true image and bidden them to worship it. Could Buddha hear and help, we asked? Yes, he could, they replied. All then was in Nirvana, and in Nirvana is it not true that men neither see nor hear nor feel, but are freed from all consciousness and action and desire? Of these things they could not say and of that Nirvana might be they could not tell. Well then we asked, where was Buddha? In heaven, they said. And where is heaven? Above us, they answered, pointing upward. And was Buddha God? Surely yes, they declared. And was he the only God? No, there was another one who was to come from heaven too, the Buddha of mercy, arah alaya mettai. When we pressed them further about the meaning of religion and the thought of God, they could only answer that they knew only that Buddha was he, that the idol was not he but only the image of him. It was a friendly group eager to tell our questions and earnest in their answers, but most of them were only boys, representative of that great host of lads who, after the ancient but relaxing custom of Siam, were expected to spend a few months at least in the priesthood before going out to take up the responsibilities of men. They did not know much and their ignorance was representative of the religious ideas of great masses of the people. Before we judge too harshly, however, it would be well for us to reflect upon what a Buddhist visitor to America might meet with under corresponding circumstances in our own land.

I turn from this to an experience of a quite different character. He was a clever, intelligent, open-hearted priest in the Pak oi set in Chiang Mai. It was the fifteenth day of the waxing moon, one of the Buddhist holy days and I had come to the set with the hope of attending a Buddhist service with Dr. Campbell of Chiang Mai, a missionary who knows the sacred books of Chinese Buddhism and understands the ways to human hearts, including the hearts of priests. Entering the temple, we found that we had come upon a sort of ordination service. Two young men were passing from the first to the second order, from the deaconate to the full priesthood as it were. The older priest who was conducting the service saw us as we stood in the doorway and calling to us, cordially invited us to come in and to sit down near him. The two young priests were seated on mats before the altar, on which, in a high, railed niche, were three images of Buddha draped in yellow and white and red. Beside each of the young men lay a great pile of gifts, new yellow robes, pillows with ends embroidered in silver, white umbrellas, candles, pieces of colored printed cloth, new beaded necklaces with red and yellow bands to hang them about the neck, brass basins, and nearby, for each young priest, a great dinner waiting in a dozen different bowls arranged on a tray. Behind the boys were members of their families, mothers especially, and other women kin for whom such an act as this of the boys was the greatest merit making that could be. These had their little bowls of fruit and flowers whose heavy fragrance filled the temple. We hesitated to intrude on such a ceremony, but one of the young priests picked up a cigarette and lit it, and I, pleased apparently at the interruption, and the older priest in charge was so genial and urgent that he came in and took our places beside him. "I am a stranger from abroad," I said, Dr. Campbell translating, "may I ask whether these young men have a great love in their hearts for Buddha?" They hesitate to reply for themselves, said the older priest, "but I will answer for them. They are indeed truly devoted to the Buddha's religion and desire to give their lives to it." "And will Buddha help them and be with them," I asked, "Do they love him as their friend and have the comfort of his companionship?" "O no" was the reply, "Buddha is gone to Nirvana and he cannot hear or help or walk with men. We have only what he

was a d w t he taught. it was for that reason t at he left this image, and that we might remember him and the way which he found." "But we urged, "is there no god to whom they can look for help?" "O yes," said he, "they pray to the Comin one." He meant the ~~same~~ ^{next} Buddha whose coming Buddha foretold, whom, far and wide, the Sinhalese Buddhists at least, daily expect, and some of them not dimly but earnestly. "But where is the Comin one?" we inquired, "Is he not somewhere here where he can be reached?" "No" said the priest, "he is not born yet." "But surely," we said, "there must be some god lack of all these men who are not and have not been born and who then die and are not any more. The world was here, and men and women were here before Buddha came. Who made these?" "Yes" he answered, "all these were here before Buddha but there was no god before him for any need of god. People were all good then and needed no deliverance from sin and no revelation of any way, but they fell into evil. Then in mercy, Buddha came down to give them help." It was early morning and we had made appointments which called us away but we asked our friend whether someone during the day, the country people would not be coming in with their offerings. Could we come back then? Yes indeed, he said, by all means. Only in the afternoon he would be glad to have us return. The people would be there then. *

Early in the afternoon we returned. The temple doors were locked, and we went away disappointed at our loss and also in the untrustworthiness of our friend of the morning. He had scarcely left the temple grounds, however, before we saw coming toward us a procession of yellow robed priests, followed by worshippers bearing bowls of lacquer and silverware filled with offerings. In the midst of them was our friendly priest. He greeted us cordially and told us that they were now on their way to the temple with the offerings. Would we not return with him? So we joined the procession and went back. The temple doors were unlocked and we passed in. The two young priests resumed their places and just behind them clean mats were spread for us. Beside us, on a raised platform, sat the older priest, talking freely with us and explaining all that was done. Behind us sat the other folk with their offerings, the sweet, heavy odors again filling the temple. A temple attendant brought the offerings to one of the younger priests who held a scroll firm and upright before his face and recited slowly the five commandments. Then while the temple attendant laid the offering of fruit and food before the ~~image~~ images and prayed for their acceptance with many a monotone of Buddhist prayer and ~~thus~~ in ideas never learned from Buddhism but caught from Christian influence, added, "that we all might be brought to the heavenly home where death and sorrow may not come." Our friend the priest took up the conversation again. He asked what my work was. Why had I come so far? Had expressed the hope that my errand might be prosperous. I replied that I was travelling to see the minds of men and was chiefly interested in what men thought about God and the world, and in the truth that they believed they had found. He said that that was good, that all men must seek the truth and could only rest when they thought they had found it. I replied that that was the truth that I had found which seemed the best of all truths was that God who had made all the world, was the Father of us men and loved us and would live with us. "Even so," he said, "all men seek happiness. Surely in heaven it will be found and beyond heaven there is Nirvana." "Yes" I answered, "but I do not want to go to Nirvana, but I want to see the living God. Lives I love to go forward into those strange places and I want to meet them and know them again." "I said so, I believe that even in Nirvana we shall have our friends and not be alone." The count of the turn the way praying before the images rose and fell. To whom, I asked, was ~~the man praying~~

the man saying: 'Buddha' answered he. 'What is Buddha God?' 'Yes' he replied, 'I think of him as God.' 'And why then the idols, these three in yellow and red and white?' 'I said he,' replied Buddha, 'they are rightly made these idols, one in one, and another another, until there are many, tokens of our love, symbols of our remembrance.' I brought away, when we left, one of his old rosaries which he gave me and sent back to him some gifts including the book Testament which he promised to read, and which will confirm to him that hope of the future life which he did not learn from Buddha but which flows irrepressibly in the human heart.

Another conversation we had on that afternoon on the road between Lampon and He Lah. We had stopped to rest in the shade beside a wayside market look in the forest. A little boy with paralyzed legs, crouched on his hands and knees from out a near by hut and an aged blind woman followed him bearing a basket. A Buddhist priest sitting near by might or might not have seen them. I was from a monastery near Sauyang ~~He Lah~~ and had been at Lampon helping at the funeral service of a great priest there. The number of priests in many of the temples was falling off so that one must be called sometimes from other cities to these services. The opinion of such a priest as this would be valuable.

I told him I was in doubt as to the meaning of Nirvana. Did it mean as some held, complete extinction, or did it mean conscious bliss. Which of these was the goal and hope of Buddhism? He answered that he thought Nirvana would be a place of perfect conscious happiness. 'Will we know one another there?' 'I do not think we shall.' 'Is Buddha there?' 'Yes.' 'Where is Nirvana?' 'I do not know.' 'Will we know Buddha there?' 'Yes, I think we will.' 'Who will attain Nirvana?' 'Those who have obeyed and followed Buddha.' 'What will become of that great majority of men who never heard of Buddha?' 'I do not know.' 'Well if Buddhism is so good and indescribable, are Buddhists doing anything to spread the knowledge of it through the world?' 'I do not know.' 'Do you not think that if they believe in it they ought to spread it?' 'If any are trying to do so, we do and good, ~~and~~ if not good and well.' A missionary sitting by gave some help to the old blind woman. The priest rose and went on his way.

The Buddhist church in Siam appears to be a very loose ^{institution} ~~organization~~ with nothing either in its local temples or in its national system at all corresponding to the efficiency and compactness of our church organization, but there is a head or chief priest of all Siamese Buddhism, Prince Vajiravamsa, an uncle of the King of Siam and one of our most interesting conversations was with him. He was a small, lithe man of ascetic appearance, clad in a simple yellow robe, characteristic of Buddhist priests in Siam, in accordance with the traditions that Buddha chose this style of dress because of its rude or despised associations. The Prince understood English and spoke it slowly and accurately, but, in the warmth of conversation constantly dropped it for Siamese and asked to have most that was said in English interpreted. In the large audience room of his palace in connection with one of the great temples of the city, was a sort of throne pulpit from which he received in state but he sat as in a most friendly and simple ~~position~~ ^{place} in a small, adjoining library. Several missionaries were in the party and he knew well who we were and why we had come and met us with the cordiality and responsiveness of a gentle and truly religious man. His spirit, far from being passive and inert, was vivacious and intensely alive. He told him that we were more deeply interested in the religion of Siam than in anything else that we had seen and wondered whether he could recommend any book in English, if possible, which gave a just account of the Buddhism of Siam. 'I could name several books on the subject,' he answered, and then ignoring such books as Picturing Hall's

"The Soul of a People." and Alabaster's "The Wheel of the Law." he added, "but the only one which I would approve is W. N. Davidson's. We asked him whether Buddhism really was one religion or whether Siamese Buddhism did not differ radically from the Buddhism of Japan and China and also whether, judging from the conversations which we had had with Siamese priests, Siamese Buddhism must not be regarded as widely different also from the Buddhism of Ceylon, for certainly the thoroughgoing Buddhists of Ceylon regard ^{himself as} annihilation or extinction, and of all whom we had met in Siam, only one ^{man} could tell us of having ever heard a Siamese Buddhist speak of extinction as the goal of being." He replied, "In northern and southern Buddhism are distinctly different and beside it is radical difference there are many sects in Buddhism just as there are in Protestantism, but I do not think that these sects matter much in either case. I can tell the difference between Protestantism and Roman Catholicism, but not between the Protestant denominations." We asked him whether our impression was correct that the Buddhism of Siam differed from the Buddhism of Ceylon fundamentally in its idea of the ultimate life of the soul. Perhaps ^{we} did, he thought. As for himself he believed in the transmigration of the soul, which was an older idea than Buddhism and had been taken up by it, and ^{which} promised the soul a final purification and an eternal conscious happiness after the long struggle between good and evil had been wrought out. Some years ago, he said, Dr. John Cox, secretary of the American Bible Society, on his visit to Siam had presented him with a Bible and asked him to read it and told him that he would pray for him as he read. He had read it and he thought the New Testament idea of eternity was very much the same as the Siamese Buddhist conception of Nirvana. Some he knew, taught that Nirvana meant extinction. He did not believe that but thought that evil would be extinguished and that good would abide and that the soul would come at last through all the wheeling processes of its experience to perfect holiness and calm. He had read in the Bible of the Holy Spirit and of the powers of good and evil that now work and war in man. These powers Buddhism recognized but only as forces not as in any sense personal. Indeed he could not accept the Bible teaching regarding a personal God and Jesus Christ as a personal deity. He could not embrace any conception of a personal deity. Did this view, we asked, account for the use of images of Buddha which might take the place of a personal thought of God? Images, he answered were simply a reminder. They had been originally forbidden in Buddhism but it was easy to explain their origin. In his own case we might have noticed in the adjoining room a throne or pulpit from which he spoke. When his friends wanted him to come to some distant part of the country, he found they had an altar ready for him on which he might sit. Even in this case it would be an easy thing for his friends to take the next step and during his absence to put his image there as a reminder of him. This is all that the images of Buddha were. But, we asked, did Buddhists not worship Buddha as God? No, he replied, certainly they did not. Buddha was simply a great teacher who had discovered the way and left behind the treasure of his example and his teaching. But, we asked again, did Buddhists not have an idea of God beyond Buddha, of a supreme personal ruler of the universe? No, he answered, none. The universe was not to be explained in terms of creation by a personal God. The world and all things, mountains and trees, stars and suns, are all simply the effects of natural causes and these causes are themselves the effects of causes which preceded them. Buddhism knows only Buddha and nature, but it has no personal God nor any idea of God at all. There was no flinching. It was the most authoritative

voice in Siamese Buddhism. And it disclaimed God.

On the wall above the entrance from the subject's place. At the top of the picture and printed with a skill that made it stand out as though it were carved in relief, in a great image of Buddha. Just below the Siamese throne with the king seated upon it and gathered around are the representatives of the great religions of the world. Its meaning is not altogether clear. The Siamese gentleman who explained the picture to us did not regard it as representing the submission of all religions to Buddhism but rather as the friendly assemblage of all in the tolerant freedom which has prevailed in Siam. We asked Prince Rajirama what he thought the future of religion in the world would be. Would there be just one religion throughout all the world? If so, would that religion be some one of the present religions, or a composite of them all, or a new religion? Or would each religion keep in general its own present territory? No, he replied there would never be one. Traditions and family loyalty, the conservatism of race and of individual conviction, national and personal obligations would hold men to their own inherited faiths. Now, we must not be misled, he did not, under such a principle, count Buddhism or any other religion ever to have been the all religion, he continued, was essentially the same. Strip away the ceremonies and the doctrines and in ethical substance which is left is the common law of truth and honesty and love. The unification of mankind in obedience to this common moral law and in the bonds of human brotherhood is the real goal. All proselytism is sectarian and ought not to be. But in the spread of truth, as in we might have asked, proselytism? Is it not the duty of those who know or who believe they know to share their knowledge? Can men who have God refrain from offering him to men who have not? Whatever truth we have, are we not bound both to hold it to ourselves? "Your royal wisdom", asked one of the missionaries, as we were about to leave, "is it right for Buddhist parents who have a Christian son to try to force him into the Buddhist priesthood, and ought such a son, out of filial loyalty, against his convictions, to enter the priesthood to make merit for those he loves?" "No" replied the prince and chief priest, speaking straight as a man, "no. Men should be true to their real convictions." And then he added kindly to the missionary who had asked the question and who had been a long time in Siam, "I hope that you will stay in our country and will not go away."

The missionary will stay, admissions will stay. They have a word for him which Buddhism has never spoken and can never speak, the word of a living God come close to humanity and saying, "I am come a light into the world. He that followeth me shall not walk in darkness but shall have the light of life. I am come that ye may have life and that ye may have it abundantly. I go to prepare a place for you and if I go I will come again and receive you into myself that where I am there ye may be also. Come unto me and be alive forevermore."

Note on the origin and purpose of the Wild Tigers Corps.

In view of the rapid development of and the consequent interest which has been aroused in the Wild Tigers Corps, it may be worth while to state briefly the reasons which led to its organization and the purposes it is intended to serve.

An observer of the Siamese people and their customs will in time be struck by a certain lack of unity among them and the apparent absence of a truly national feeling. Curious as it may appear, this want of unity is nowhere more apparent than in the ranks of government officials. It does not mean that they are not faithful to their obligations; on the contrary, it is in some ways a manifestation of too zealous an adherence to what they conceive to be their duty. But their conception of duty is too narrow. Officials often seem to believe that their first and only debt of loyalty is due to the particular Ministry or Department in which they serve; they must do all they can to advance the interests and prestige of that Ministry or Department even at the cost of another branch of the service. The natural result of such a course is disintegration, leading finally to a policy of every man for himself, with all the evils to individual and State which naturally follow upon such a policy.

Unfortunate as this result would be for a country at any time, it is especially to be deprecated at the present stage of the history of Siam. During the reign of His late Majesty, much progress was made in the reform of the administration; but much remains to be done. The accomplishment of one reform only shows that several others are awaiting action. To carry on this task, good men are needed, and they must work together with one object before them, namely, the common good of the land and its people. Suppose a certain defect in administration exists; it is the duty of all to act in unity to correct that defect as speedily as possible. What difference does it make whether Ministry A or Ministry B gets the credit for having accomplished the improvement? It should make very little difference; the only thing that should count is that for the general good of the country the thing has been done. But this broad conception of duty is not widely accepted. The spirit animating the individual is more frequently that if any credit is to be obtained, it must be by himself or at least his Ministry, and if anything goes wrong, why, the unfortunate man at fault must bear all the consequence of his mistake without an attempt on the part of others to lessen the evil effects upon the State of the error.

His late Majesty was well aware of this defect in the character of his people, and he did not fail to seek a remedy. He tried at first by means of education. Undoubtedly, this is the right way; but it is one which requires time, and the need is too pressing to be served by this process alone.

Another measure was the Conscription Law, much was hoped from it as a means of bringing the people together in the execution of a common obligation. In fact, many of these hopes have been realized, particularly in the provinces where the law was first put into force. There has resulted from it a physical and moral improvement which has soon become apparent. It has been quickly observed that the man who has served in the ranks is a smarter and a better man than the one who has not had that training. But it should be remembered that the population of the provinces are more amenable to law than the people of the metropolis. Furthermore,

the Conscription Law does not reach the official classes. For the purposes of that law, the population of Siam may be divided into three classes, namely, the ordinary people (rassadon) above the age of eighteen; the official class, who serve in civil employment, and even merchants; and boys under eighteen. Only the first of these come under the Conscription Law. This law has been unpopular with a certain number of persons, mostly those who are exempt from it. The Siamese people always take alarm at something new, until they become acquainted with it; then they take to it.

His Majesty the present King as Crown Prince was equally convinced of the necessity that something should be done. By social means he endeavored to effect an improvement. In Siam there is lacking the healthy social contact which exists in many other lands. His Majesty therefore founded social clubs. But these also are of slow growth, and they reach only a limited number of persons,

What was to be done? In considering the problem, His Majesty was led to review the history of his people, with the object of discovering some indication as to how best to deal with the situation. How did the Siamese become a people, a nation? Possibly this might throw light on how they were to be again welded together.

As with most peoples, the origins of the Siamese race are not easily ascertained. Probably they came of Chinese stock, and they thus inherited an ancient and high but stationary civilization. The ancestors of the Siamese lived on the borders of China, and felt only some of the least satisfactory effects of the Chinese civilization and form of government. They objected to any form of oppression and a body of men gathered together for the purpose of resistance. Judged by the standards of today, they were not the most desirable of citizens; but in the light of their times, they were probably well enough, and they had at least one valuable quality - they were warriors. Their name, the "thai" (the free people) is significant.

These men left their old home and moved onwards until they came to this fertile and comparatively unoccupied land which they took to themselves. Here they were surrounded by powerful neighbors. To preserve his life and liberty, every man had to be a warrior. Each one understood fully that his much prized individual independence rested upon the foundation of the independence of the community of which he formed a part. This is clearly expressed in their laws. It has been said that they were governed under a feudal system, but this is a mistake; it was a system of conscription. Every male citizen had to be a soldier.

As they successfully held their own, people of other races were induced to join them. There came recruits from various neighboring States - Burmans, Peguans, Cambodians, Malays, etc. As the strength of the Siamese State grew, the smaller wars became less frequent. There was now some leisure, and agriculture and the peaceful arts were cultivated. But most of this was by way of preparation for war, and not for commerce. Grain was not grown for export, but to fill the granaries to provide the soldiers with supplies. As a form of government developed, it was based on the principles of the conscription system. The administrative districts were much like the ones now comprised under the new Conscription Law, Commanding officers became also civil officials. As such, they retained the old military titles which had distinguished them according to the name of the corps which they commanded. Hence, Siamese titles are not like those of hereditary peerages in Europe. A Siamese noble does not hand down his title to his son; the title is one which is attached to his office, and whoever fills that post bears that title.

With the decrease of wars and the change to a more civil nature in the duties of the officers, there crept in abuses as the old military system decayed. In the course of time, it fell into great disrepute, until at last the notion arose that to be a soldier was a little worse than to be a slave. In fact, an officer preferred to become debt-slaves rather than

to serve in the army. Here we see the development of the anti-military feeling which in the last decade was very strong.

In order to counteract this feeling, the then existing hereditary military system was done away with. In substitution, there was passed the Conscription Law which, after all, was only a reversion to the earlier system. As such, it should have been welcomed. But at this point we are met by another characteristic of the Siamese. Historically, every Siamese is at heart a warrior. But he is equally a freedom-lover and opposed to any sort of restraint. Therefore conscription was not popular with certain classes of people; by compelling people to serve, it ran counter to one of their instincts.

How, then, could these apparently conflicting sentiments be reconciled? How could the people be induced to a feeling of obligation towards the State; without a compulsion which was repugnant to them? His Majesty was convinced that the feeling was there, but it was dormant. Social and educational attempts had not yet succeeded. Suppose something of a military nature was tried? But although military, it must be something with the element of freedom in it. It must be a military organization with liberty to join or not as the individual pleased. Hence the origin of the Wild Tigers Corps. It is intended to enroll those civilians who are exempted from the Conscription Law, in order that they may benefit by the advantage of military training and discipline.

In starting the movement, one of the characteristics of the Siamese was borne in mind. It is a fact - fortunate or otherwise as the circumstance of the particular instance happen to be - that the Siamese as a people are ready to follow an example or a leader. His Majesty therefore explained his plan to the Ministers of State and high officials, and they gave their hearty approval. With their cooperation, the success of the movement was assured. But it has been even more successful than was at first expected. It has spread from the capital to the provinces; it has grown to include not only the Wild Tigers properly so called but also the Boy Scouts. It is even more popular in the provinces than in the capital, because there is a greater lack of distractions and the Wild Tigers Club forms an attractive social meeting-place in the country towns. The Boy Scouts movement is arousing great interest in Europe and in Siam. The important point in it is that it provides discipline and a strict code of morality and inculcates ideas of chivalry. If any member does a dishonorable act, he is dismissed from the force.

From the foregoing, it will be seen that this is not primarily a military movement. It only means that, in the light of their history, there has been thrown into a military form the teaching of the people that the interest of the individual is to be seen for the higher interests of the State; and that the highest good of the nation will in turn benefit the individuals who compose it. The Wild Tigers are not armed with rifles, but each carries a knife or one attached to his belt, and later on perhaps pistols may be provided, more as a weapon of personal defence than anything else, especially when a Scout may be called upon to render assistance to the police and gendarmerie; though it is expected that in due course rifle practice will be introduced.

Some good results are already apparent. Many instances of social service by members of the Corps have been reported, such as assistance to the police in the maintenance of order and the arrest of criminals, even to the saving of life; decrease of frequentation of liquor shops, etc. Acts worthy of distinction are duly recorded at the Club, and provision is also made for the publication of deeds which are considered unworthy of a member of the corps.

The ideal which has been set up is that every male citizen shall be trained by instruction and experience so that he may secure to himself, for the good of his country, the benefits accruing from patriotism and discipline. It is hoped that a true national feeling may be created, based on love for one's country - a feeling which is not inconsistent with

respect and regard for one's neighbors.

The Corps was founded on Saturday, May 6th, 1911.

Speech of the King to the Wild Tigers.
April 25th 1914.

The necessity of the people of every nation learning to give up their lives for their country.

The necessity of each man sinking his own good in the common good.

In the group there must be a governor to take care of the people and there must be someone to teach them to do good like a Jesus, a Buddha or a Mohammed. The work of these men we call religions. Religions are sign posts to tell the people how to walk in the good way. All the religions have the same results. People must believe in religion, as the Siamese born in the Buddha religion must believe in the Buddha religion. But some people at the present time think that they are free, that they have their own thoughts such as the religion that says it is not right to steal if you get caught, but it is right when you are not caught. The people who have this kind of thought are the ones who have no religion and therefore they are no good. People themselves cannot make up the conditions of religion because it is a thing that has taken many thousands of years to think out. As for any one who makes it up by himself, that one is a bigot.

I have examined all the religions myself and the Buddha religion I believe to be the best, therefore I believe in the Buddha religion. I know about the Christian religion better than some of the foreigners because I was in Europe where I studied it and passed an examination and got first honors. Next Saturday I will explain about the Christian religion.

Third speech of the King to the Wild Tigers. May 2, 1914.

The life of Buddha.

Comparison of Buddhism with Brahminism.

This is the reason why I believe in Buddhism. Christianity and Mohammedanism say that those who do not believe in them are heretics. For Christianity claims that the words in its Bible are the words of God and Mohammedanism claims that the words in its book are the words of Allah which is the name of its God. If any one does not believe in these religions he will go to Hell. The teaching of Buddha does not punish anyone at all. This shows which side is the better. When I was studying in Europe some one asked me why it was so easy for me to learn Christianity. I answered that it was easy for me because I knew Buddhism already. The important things are not different from Buddhism, not even in a single word. Everything that is in the Christian religion we can find in the Buddha religion except some little things. For example the Christian religion says that the dead body must lie in the ground till the last day when a big horn is blown and the dead persons will wake up again. This is unvelievable. Whatever is good and believable in these religions is found in our religion. The Christian religion is good for the man who wants to do according to his own will, for in that religion when anyone does wrong he can go to ask pardon. Our religion is not the same. If we do wrong we cannot have any way to ask forgiveness, just as when we break a cup we cannot put it together again as well as before. I should say our religion is better than the Christian religion. I believe tht Jesus knew the good things in our religion, that he picked them out of our religion and taught them to the Jews, not to the Europeans. The Europeans at that time were barbararians. It is the same as Buddha determining to teach the Brahmins of India for example. The important things of all religions are the same. All religions want men to be holy and to be at peace with all people both in conduct and in speech. This is what is called a good man. The man who believes in religion cannot decide which thing is good and which is bad. He must get something to help, and the ruler or lines in this case is called religion. When we want to believe in a religion we must select that one which is best for we want to use it as a compass. And we must select a good compass. The compass shows the way just the same as the man who founded a religion in order to show the way. Who is the best man in the world? We should choose and believe according to the words of that man. All the Wild Tigers should think about this. When you have thought out which compass is the best you yourself can choose that one. You yourself can help your body to pass the ditch of sorrow to happiness. I am not God. I am one of the Wild Tigers and I simply speak the things that I think. I cannot compel you to believe in any religion and it is not proper for me to compel you in that way. You yourself can think and choose according to your own mind.

Speech No. 4 of the King's to the Wild Tigers.
Dusit Park, June 6th 1914.

There are people who believe in Fairies and Demons and "Little Things", but I will not touch on them because they are not important. But I will take the great religions which are important such as Christianity for example. Most people know about Christianity but they do not know the real truth of that religion. Most of them understand that Christianity is the religion of Europeans. They do not think of the things which that religion lacks or how many good things that religion has. In this place I do not preach for Christianity, therefore I will explain only the important points of it. The beginning of Christianity compared with the beginning of the Buddha religion is nearly the same. In the time before Jesus was born in this world, there were religions in Judea. The country of Judea is the country of the people who are called Jews. As I have said before, the Jews, according to my opinion, believed in the Brahmin religion. But this people liked to believe in one God whom they believed was called Jehovah. They sacrificed to that God as Brahmins sacrifice to their god in whom they believe, which they call many names. One part call Tayoss, one part call India according to their languages. But the meaning of these names is Jehovah who is the power to create all things and to destroy everything. All power is in him. Therefore they believed in only one God but afterwards they sacrificed to many gods such as I Suon, Narai, the sun, the moon, the stars, such as Jupiter. The Jews sacrificed to only one God. The way that they sacrificed was the same as the Brahmins. That is they kill the animals and put the flesh on the stove and burn it to make the smell of the animal go up to heaven. It is said some times they killed a man for sacrifice. The belief in this case was that there were no other things which they loved more than the life of man so they brought the man to sacrifice to God. The Jews brought to God the things that they loved the most. We can see this in their Bible. The Bible says there was a company of men called prophets. These prophets showed that they spoke the word of God because when they did sacrifice to God and did the things that God liked, God liked them better than the others. For the prophet usually said that he dreamed that he saw God or that God came down to the place where they were sacrificing and God taught them many things. For example there was an important man named Moses. This man was a very important one in the Bible. Not only Jews and Christians pay reverence to him, but Islam also. The story was that once Moses went up to sacrifice to God in the mountain and prayed to God. When he had made a long prayer to God, he saw God and God gave him the ten commandments, and he wrote it for Christianity now. The ten commandments are good. They are the most precious things for men in this world. It is right for those who believe in God to believe that these are the words of God. But we must examine the ten commandments of Moses and when we examine them we will see that there are many of them that are unnecessary. I will state the important ones. First, do not kill anyone. Second, do not steal. Third, do not take the wife of another. The smallest child ought to know where these commandments come from. The smallest child ought to know that we have them in Buddhism. If God had not given these commandments to Moses we had them in our religion.

Another important point. It is forbidden to look at the things of others or their wives or the movable or unmovable things of others with covetousness. Buddha taught us to live alone and the professor of the science religion taught the same.

Whatever a Christian says is important you find in the Buddha religion and therefore it is as I said; the commandments of Moses are the sayings of Buddha. But our Buddha said we should do this for

our own benefit because these rules are good for us. The other side said you must do it to please God. If not God will punish (break the neck) him. We can choose from this whether we will be ashamed of sins or whether we will fear that God will break our necks. Let us examine the rules of Moses. When Moses got those ten commandments he put them up for the commandments of all men, which is called in English "Moses Law." When we examine it we find that it is the book of Pra Manoo Ta Ma Sart. Who took the other as a sample? That is, did Moses take Pra Manoo as a sample or did Pra Manoo take Moses as a Sample? It is hard to prove which one used the other as a sample because it is said by the Brahmins that Pra Manoo was born many ten thousands of years ago and it is said that Moses was born many ten thousands of years ago also. We cannot know for sure then, who was born first. I myself think that if there was a Moses he was a Brahmin who knew what was right and what was wrong and went about teaching others. It is not wrong for us to inspect the whole of the Bible. We will find that it is an interesting thing to read. Why? Because it is the history of the nation which is called Jews and we can see the whole of the progress and the fall and the scattering of them. But it is the custom of the history of old nations that the man who wrote the history was the one who taught the religion because the ones who wrote the story were the ones who preached because only one company of them knew how to read and to write. Therefore they wrote the story connected with the religion. Whatever they thought was useful they wrote for their religion, therefore the Bible which costs a great deal, is the history of the Jews in which there are many doubtful things but for these we cannot blame the Jews because our north history has many blemished things mixed up in it such as that Pra Ruang could carry water in a basket (cha lom). We do not understand that the word cha lom is the same as the word ka om. When we speak of ka om it is understood by all of us to be a vessel for drawing water. Cha lom is the thing that has holes in it. How can cha lom keep water without its falling out? It is a misunderstanding. It is said that Pra Ruang was a powerful man. The history of the Bible is full of these things such as Moses himself when he fled from Egypt crossed the Red Sea. He prayed God to dry up the sea and the sea was dried up and he was able to get across. When the Egyptians followed him, God made the water flow up together and the armies of Pharaoh, the king of Egypt, were drowned. This is the power of God that Moses can cross the Red Sea. The Egyptians who were the enemies of Moses and of all his people were drowned. As for this case, if we will think that we believe in God we must believe that God is the important one and better than us. If He is better He must be righteous and merciful to all men. Who were the Egyptians? Who created the Egyptians? It was that God. Therefore the Egyptians are the sons of God just the same as Moses and the Jews were the sons of God. Why did God select to love and select to hate? This is the most doubtful thing. We must say that Moses was a wise man who selected the time to cross the Red Sea which has a sand bank that connects the desert of Egypt with the desert of Palestine. The Suez Canal separated these not a long time ago. According to the way of historians we must say that Moses chose the time of low tide, and then he could cross. When he had passed, the soldiers of Pharaoh came to that place and they went after Moses. While they were in the middle of the sea, the tide came up and they were all drowned because they could not retreat in time. Some one will think, how could the water come up so fast that they had no time to escape? Who has seen the sea at Bang Pla Soi? When the tide comes up there there is no time to run away from it. It is said that in some places where the wind comes after the tide, it is not possible to run away from it even with the speed of the fastest horses. Therefore Moses could escape if the writer would say that he

was saved by depending upon the low tide. But they wanted it to be the power of God so they wrote down that Moses was saved by praying to God.

This custom of the sacrificing of animals I cannot help comparing with the old custom of Brahminism because any one who wants to speak to God must always go to the Brahmin (the High Priest of Israel) No one can speak with nor ask Him for happiness or peace or anything else. He must ask the Brahmin to ask of God for him. The Brahmin is like the telegraph office. If we want to telephone we must tell the telegraph office to connect us with God, we cannot speak straight to God ourselves. If the Brahmin is the same as the telegraph office he must collect the money just the same as the telegraph office. But he collects more than the telegraph office for the telegraph office is under the control of the government. The Brahmin can collect according to his own will. When he collected in this way there were many complaints among the people. And finally there came a man whom we know called Jesus. This Jesus was born to cure the deceitfulness of the Brahmins, that is of the Jewish Brahmins. It is the same as our Buddha came in to this world to correct the instruction of the Brahmins in India.

When Jesus was born he began to teach and collected the good points of the old religion of the Jews and there were many people who believed in him because they were all tired of the Brahmin religion. But at that time the country of the Jews was under the control of Rome. There was a chief commissioner in that country. When many people believed in Jesus the Brahmins who lived in Jerusalem went to tell the chief commissioner of the country that there was a leader of a revolution. Now many people have called Jesus the King of the Jews. According to the Bible of the Jews there should be ~~one~~ God named Messiah. This Messiah will be King of all the Jews. He will point the way for the country and for the peace and happiness of all just as our God named Pra Si Arya (The one who is to come) The chief commissioner of the Romans did the same as all the commissioners had done. He ordered to arrest the leader of the revolution and gave him over to the judge. The name of this judge was Pilate. When this judge heard the words of Jesus he felt that Jesus was not the head of a revolution, but if he were to let him go the disciples of Jesus would be too proud. There were many more Jews who believed in the old religion of Moses than believed in Jesus. When the judge saw that there were a great many people in Jerusalem who believed in the old religion, he knew that if he set Jesus free the Brahmins and all the people in Jerusalem would not like it. Thus Pilate settled the case to save himself. He called for water to wash his hands and said, "I have no guilt in this case. It depends upon you, you can do as you please." When he had finished saying this, the party of the Brahmins dragged Jesus to the head Brahmin called Caiaphus. The head Brahmin decided that he was an infidel and that he was destroying the religion. He bid his servants to beat him until he bled in order to show that if he says he is the Son of God and we beat him until he bleeds and press a crown of thorns on his head until it bleeds, why did not God come to help him? Because he himself is not the Son of God truly. Then the head Brahmin crucified Jesus on the cross. The custom of crucifying on the cross in this way is the same as the punishment of a country in Asia, the Peguan country. In the country of Peguan when a thief was caught, they cut his breast and crucified him to expose him. Jesus was crucified for the purpose of exposing him for he was crucified at the same time with robbers.

Usually the robber was tied up till dead but the head Brahmin wanted to treat Jesus more cruelly than that. He drove nails through his hands and through his feet into the cross. When it was over the disciples of Jesus took him down from the cross in order to bury him in a grave. This grave was not one that was dug in the ground. It was a cave that had a door which could be shut. They put his remains in that cave because there were common reports that Jesus would rise up again some day. The chief commissioner sent soldiers to stand guard at that place. Jesus was crucified on Friday. On Monday the soldiers saw the door was open. They saw a man whom they thought was an angel who ran after them with a sword. The soldiers were frightened and ran away. Jesus walked out from that place and appeared to his disciples near the shore of the lake of Galilee. When Jesus had shown Himself he bade His disciples go out and preach His religion and He Himself went up to heaven according to the will of God. When He had said this He disappeared. These are the words of the Christian people.

According to these sentences you will see as I saw that there are many believable and true things in this and there are many doubtful things in this likewise such as the words that say Jesus was the Son of God in heaven, and the other case which says Jesus died and rose again for his disciples and the soldiers to see and then disappeared. This is the point that I would like to explain but if I explain it this time it will take too long and so I lay it up for next time. When I have the time, I will show the truth in it that we should believe and what we should not believe. I hope when I have explained it each man who has heard it can weigh it for himself as to what ought to be lived and what ought not to be lived. It depends upon you to examine what is good and true.

The fifth speech of the King to the Wild Tigers. June 12th, 1914

To-day I want to say what I have said before. It is in connection with the life of Christ. At this time I will not tell the whole of the life of Christ for it is not necessary. We have it all in a book which any one can read if he wants to do so. The important thing in reading this book is to distinguish between what is apparently true and what is only partly true.

The first teaching of the Christian religion which they consider of special importance is that Jesus is the Son of God from heaven. I have told you this point before. It is a very doubtful point, but I have nothing to say against it. However, I beg to take some words from his Bible to show you that he did claim to be the Son of God. This Bible is called the New Testament and it is to show the life of Christ only and not to show the old story of the Old Testament. It begins with Jesus. Matthew wrote it and it is called the Bible of Matthew. In the first part Matthew says that it is the story of Jesus Christ who was descended from David. In the beginning Abraham has a son named Isaac and the list comes down to Solomon the son of David and then to Joseph the husband of Mary. This book says that if we count from Abraham to David it is fourteen generations, from David to the time that the Jews were carried to Babylon is fourteen generations, and from that time to Jesus is another fourteen generations. Why should it say this? Nearly all of you know the story of David. At first he was not a powerful man. Afterwards, at the time when he killed the giant named Goliath, he was the first to use the weapon which throws out stones like a gun. But the weapon that David used was not a gun really, it was simply a stone that rested in strings. When he whirled it around his head and let go of the string, the little stone killed the giant. Afterwards David became a great king and not long after that he had a son named Solomon. This Solomon was a king famous for his justice and as wise as our king Pra Ruang, and many people loved and honored him. Both David's and Solomon's names are in the Koran of Mohammedanism. It calls David, Davood and it calls Solomon, Suliman. Both names are the same. Why did they determine the generations of Jesus up to David and Solomon? Because they wanted to show that Jesus was of the same line as the kings of Judea of Israel. It is just as I have said before. David himself when he was a great king must say that he was descended from Abraham because Abraham is the important man in the Bible. The Koran calls him Ibrahim. If we compare with the Brahmin religion, Abraham is Pra Manoo. It is said that Abraham had ten children. These are scattered in every direction so that every man in this whole world is a son of Abraham. When we have told about the story of Abraham, it is not strange that it says that Jesus was the son of David and Abraham. But the man who determined to praise Jesus, used this point as the important one. The professor of history would say that it was impossible to trace a man back through forty two generations. Another point. Matthew must give the ancestry of the father of Jesus, that is Joseph, in order to show that Joseph is the important one because he was descended from a king. But why, one asks, why if Jesus is the Son of God in heaven, must he say that he is descended from a king? For God is higher than a king, and if he was the Son of God in heaven, why did he tell people that he was the son of Joseph and Abraham? It seems to me that it is necessary for us to take notice of this, namely, that the thing that it was not necessary for him to tell, he did tell. Another point. When Mary, the Mother of Jesus, was married to Joseph, before they lived

together, Mary was found to be with child by the Holy Ghost. This name it seems to me is what the Siamese call Pra Chit (God's heart.) This shows that Mary, married to Joseph, before she lived with him was with child by the Holy Ghost. Joseph was an honest man. He did not want to make his wife ashamed, so he determined to send her away quietly. While he was thinking of this an angel from Heaven came to him and said, "Joseph, son of David, do not be anxious about your wife Mary for your wife has a child by the Holy Ghost." These are the words of Matthew. The strange point is how Jesus was born. According to my mind, I should say that Jesus was born without a father because in this place it shows plainly that Joseph would have sent Mary away and afterwards the angels of God from heaven came to him and then Joseph knew that Mary had a child by the Holy Ghost. This point is very strange because the Holy Ghost has no body. That the Holy Ghost should come to be the husband of a woman is very strange. Unless someone proves it plainly, it is very hard for me to believe. But for this reason it says that Jesus is the Son of God in heaven. According to my mind and that of the professor of history, when he was young no one called him the Son of God. When Jesus himself went out to preach there were many who believed on him. He could not tell his disciples that he had no father. I myself believe that Jesus was the son of Mary, the wife of Joseph but not the son of Joseph, because Mary had begotten before she lived with Joseph. If I myself believe in Jesus it is necessary for me to say that my God is the son of God in heaven. This point is the one that we in Buddhism should rejoice over for our God has parents, his father was a king and his mother a queen and his generations count up to Pra Manoo. He was holily born on both sides. His father and mother have high rank. This point we ought to rejoice over because our God had a holy life without any shame. We need not use our brain to receive anything that we do not believe is true. The birth of Jesus is only one point, but it is the example of many other things like it.

The first thing that is necessary in the Christian religion, to express it briefly in our language, is acceptance. When anyone tells how Jesus was born and how he lived and of what nation he came, it is necessary to believe it all if you are to offer yourself to Jesus. All of us must believe that Jesus is the Son of God in heaven and we must accept the statement that Mary, the mother of Jesus, was a virgin because before she was married to Joseph, she was found with child by the Holy Ghost. No man touched her so we say she was a virgin. When she begat Jesus she was still a virgin just as before because she had no husband. Can a woman who has a child be a virgin? It is unbelievable. It is not according to the custom of the world. We can believe this point because we offer ourselves to believe as I have said. In offering ourselves to Jesus we must swallow all this. It is not myself alone that says Christianity is heretical. Europeans themselves would say as I have said. There was a foreigner who said, "Let us give up the words that say Mary was a virgin. Don't use these words for him at all." But the Pope of Rome did not allow him to do this. The man who said to give up the virginity of Mary is one of the Bishops and he did not want to be a bishop any more. The Pope of Rome sent out a notice that the bishop was outside of religion because he cut off offering himself to Jesus as being the Son of God.

Is there anything in the Buddhist religion the same as this which we should believe before we confess that we are Buddhists? Can you think of anything like this? In the Buddha religion there is nothing to compel the heart to believe, there is nothing to force a man to believe by offering himself. Buddha has planted the idea of offering the heart, in the heart of every one by preaching the truth which

shows us plainly what is true and good and what is holy. If we can do according to the teaching of Buddha, at the least we shall be good and honorable men, we shall not do harm to our neighbors. All the words which he taught us we can understand without regard to rank and no words of theirs are like to ours, that is, there is nothing compelling mankind to this affection as the first and most important thing. The affection (offering) that we have for our Buddha is because we feel that he has great mercy for us. We know of his mercy that he has for us, that it can lead us past the sorrowful things. These words make us rejoice and make us love and the love makes us offer ourselves. Whatever words are the words of Buddha, those words we want to follow humbly. The differences between Christianity and Buddhism are these. Christianity begins with offering of yourself first and then comes belief. The Buddha religion begins with belief and then comes the offering of yourself. Of these two religions which one is better? Which one is fit for the wise man to believe? Which one is fit for our hearts? I want you to keep this and examine it. When you have decided you should believe firmly in that affection (faithful service?) We should have this affection toward God as He has it toward us.

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Mr. Jung Lau.

The most dangerous point of China is this that most people look only after pleasures. In order to get a pleasure they must ~~drop~~^{secure} some money either by squeezing or by gambling. When by chance they get money their first question is to marry a concubine, the more money they have won the more concubines they will marry. The Chinese can do business as well as others but they are so engaged with this system of concubines that they are always satisfied with a little because they want all the time they can have with their concubines. This concubine system has existed in China for thousands of years. But in the olden time only the higher classes of people could have concubines, but now this thing has spread so wide that it has gone nearly to all classes. If China stood alone such a system would not be bothered about, but now China is open to all countries, she can depend only upon the rich people and the people in power. Now the powerful people and the rich people are nearly all engaged in the concubine system. That is why China is going constantly down every day because the high class people and the rich people want to get money very quickly by squeezing in order to have their private pleasures. China is hopeless unless this system is prohibited. Instead of prohibiting about four months ago the Chinese government has ~~set a~~^{passed} law allowing people to marry more wives, a thing which has never been allowed in the old law. They think that they deserve to marry so many wives. They never think this is the weakness of China. Why do they squeeze? Because they want to support their young wives. A country is made up of families. The principle of the family is the husband and the wife. The Chinese families of the high class have so many wives kicking each other being jealous of each other holding down each other. Why do the girls wish to become a second wife? Because they want to wear good clothes. The poor husband has to support. That is why when anything comes to their hand they grasp the money or squeeze it out of others. I have looked into this very minutely and every business that is in the hands of people having many wives is never successful. These people have no far-sighted ideas. They only care for the young girls. What a pity this is that a country requires men, experienced men to help the country, and instead of doing so they are all engaged in such lines. The people who have no chance to gain money by squeezing money, go into gambling. They think by this way they can reach their aim of pleasure. And the great weakness is that all the old sages have taught that when a man has a bad habit you must not say anything about it, so that a man may have all these bad habits and it is kept a secret. This is not right. Good and evil must be pointed out very clearly in order that people may know which is right and which is wrong. The concubines and the gamblers are the weakness of China. I hope that friends of God's purposes to save China will point out these evils and show ^{them} up to the whole world that the Chinese may be ashamed of themselves. It is just like a sickness. Inside is all destroyed and rotten, if we show it up, as with a knife, all the dirty matters come out. 90% of the Chinese are poor people. These people are good people. 10% are rich people and the people in power. Of this 10%, 90% have these bad habits. I hope earnestly that all our country men and the friends of all nations will complain of this wickedness in order to save this 90% poor people. These poor people are good workers. They are honest, they are diligent, they are economical, they can live in a very poor state. Most of the good

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have such bad behavior that they deserve to have a bad result come upon them. But if anything happens to these rich people, the poor people will have to suffer also. Such evil can be stopped because the rich people and the people in power always listen to law. For instance, the opium. Once get into the habit and it is very hard to give it up. But when the government prohibits, the people give up at once. The concubineage is also easy to be given up, if the government wished to do so. As I have said, most of the people are in favor of such a system. Unless we had this large number of people against this system, prohibition could not be expected. I have offered myself to work against this system for my whole life. I hope to get many Chinese and friends to help me to work in this line. I think if we keep on getting numbers of people to petition the government, this may be stopped. It is a hard test. It can never be done unless most of the Chinese know that it is a bad thing. I think it is no use for one or two men to ask the government to pass such a law. Therefore a public opening is very necessary. I started to oppose this system in Peking about a year ago. All the poor classes say I am quite right. Only the people who have so many wives, they dislike to listen and they even try to harm me in other ways. But I think if we keep on like this they will not oppose it any more. I have considered many other ways to oppose this system but they are no use. Even the wives of the family can do nothing because the Chinese ladies have no power over the house, the property is all in the husband's hands. The husband treats the wife just like a play thing. When her beauty is gone the husband wants to try to get another one. China is lawless. The only thing to oppose this system is by talking and lecturing and showing it up as I have said. In my idea it is more important to get rid of this bad behavior than to get people to believe God, so my idea, my preacher's subject is that every one must honor God, second do their duty with all their might, third, be diligent and economical. These three we must do and I have another three which we must not do. First, not to marry more than one wife, second, not to play in the hoar house, third, not to gamble. These are my subjects which I intend to say to my fellow countrymen all the time.

Dictated on train going from Mentain to Peking, Sept. 21.
This is the man who brought the seven Bibles of the train of
Soddy's visit. He has read them since. Last morning I spoke
with him and "I am not a Christian, but I am for studying
and circulating the Bibles. And looking in going to know
just what is a part of arrange of your man of them.
I go to the man who has the money for to take here, I want
to be the man for the money only of the money of whom
and how to run it among making.

Sept. 28th 1915

Dear Robert:

Little did we think, as we waved the last farewell on Saturday, that you were so soon to be in one of the exceedingly rare accidents on China's rail ways, & be held over Sunday in Tientsin, probably upsetting many a plan. I hope the results were not too serious, and very thankful that the accident was no worse, as it would have been if the train had been going at full speed.

Ever since you left, I have been puzzling over the question as to the harmonizing of the pleasures of friendship with the duties of

friendship! It was such a joy
to have you here, and yet such a
sorrow as well; and I have come
to the conclusion that, having
expressed to you the joy, I am bound
by the responsibilities of friend-
ship, to tell you of the sorrow.

In doing so, I just overlook, for
the time, the fact that you are
a "secretary of the Board", and try
to do as I should like to be done
by" to my friend, Robert Speer.

When you came here eighteen
years ago, in your then inex-
perience you spoiled an other-
wise helpful report, ^{to the Missions Assoc.} of your
observations in other lands
by announcing that you had
come to criticize the Missions,
and to set before the missionaries

2
What they sadly lack, a "Science
of Missions". No one who heard
it has forgotten that feature of
the address, and I have apologized
for you times without number.
I wonder if it is altogether be-
cause the succeeding generations
of Peking missionaries are more
sensitive than others, that your
address, Friday evening, struck
here a still harsher discord?
I was told afterward that I had
made a reputation for myself
as a diplomat because I admit-
ted no discussion after your
address! The reputation was not
deserved, and had no idea that
so many people were just at the
bursting point & were only saved
by my words from protesting
vehemently against the argu-

ment of your address, both in its strongly pro-Japanese portions and in its intimation that missionaries were decidedly lacking both in "Love" & "Truth". The attendance of so large a number indicated that the "old hands" had forgiven the youthful indiscretion of the former visit, while the younger generation was drawn by the unrivaled reputation of your ^{or by personal acquaintances} work at home; but this address, I fear, has made you very unpopular with both classes. In a way, of course, you don't need to care, having faithfully presented your sincere convictions to a company of people who ought to be willing to hear the other side of international questions in which they are interested; and to listen

to kindly criticism from a man of wide observation and experience. Personally, as I listened to you that night, I did not object to your chief theme, Japan, nor to your emphasizing the importance of faithful and loving service in Mission life. The one thing to which I did take exception, in common with almost every one in your audience, was the apparent (tho, knowing you as I do, I am sure not real) disingenuousness of your argument. Perhaps we can hardly blame you for mentioning only the good deeds & virtues of the Japanese, in view of your thought that we saw only the other side; but your compar-

ison of Japan in Korea to the U.S.A. in the Philippines seemed to me so palpably inaccurate that I have had hard work trying to convince many friends of your sincerity. You probably did not intend it, but you certainly left the impression that that "unparalleled desire of Japan to assimilate a conquered race" was purely altruistic, a proposition surely denied by history, & by the testimony (albeit not quite universal) of the missionaries in Korea, - and many of those in Japan as well. America entered the Philippines against her own will, has sought first the good of the people, & promised them ultimate independence,

in all points ⁴ the opposite of
Japan's position in Korea. I
truly think the average Japane-
se would hardly have recog-
nized himself or his country
in the "retouched" picture which
you presented to us, for he knows
that his country aims, by fair
means or foul, to Japanize all
of Asia if can possibly snatch,
and that his countrymen, where-
ever they go, set up their red light
district, declaring that "the higher
the civilization, the more clearly
is this need recognized", and that
they defy national & international
law in surreptitiously selling
opium, morphine & other drugs.
As to Japan's present attitude in
Manchuria, I will try to get for

you later, a complete set of the articles now appearing in the Peking Gazette; the report of a thorough tour of investigation by a special correspondent.

You have been here altogether too short a time, & have been far too hurried, to get a clear view of China's real progress during these past few years; but as a student of the world's history, you, of course, will not expect a newly awakened nation to be transformed in a few years, or to escape all reaction. The Chinese have disappointed some of our too sanguine anticipations of a few years ago; and they have not yet learned, except in theory, that righteousness exalseth a nation, but sin is a disgrace to any people; yet any one who has lived here for

5.
twenty years, - or even ten, - sees a
changed attitude of mind, far
greater than the outward, material
changes; which promises some
day, - especially if Christianity gets
a stronger hold than it has in Japan,
to demonstrate the racial super-
iority of the Chinese, "the British
of the East", to the quicker yet more
superficial "Frenchmen of the East",
the Japanese. I am glad you
had a chance to see the work of the
Independent Church in Pientsin,
& sorry we could not show you the
beginnings in that line here, in
view of shortness of time. I feel very
sure that before you leave China,
even tho' your visit be so short,
your view of the Chinese will be
considerably improved; but I
don't believe you will help matters
here in China by the kind of

argument you used here in Peking. Some of Japan's treatment of other countries may be excusable, but that she is a model of morality & altruism would surprise even the Japanese newspapers & Count Okuma himself.

Now smile me if you like, Robert; but I don't believe you will take offense at my direct speaking! Your life has been such a glorious (God-glorifying) success in so many ways, putting me so often to shame when I think that at the same age, I have accomplished so little; that I want everyone to admire & love you; and I don't think many were provoked to do either, the other night! May I add that I have never been dissatisfied with any address of yours save the... but here in Peking! You

may be inclined to think the difference due to the personal relation of Peking to these addresses, while the others were hitting "the other fellow"; but that is not the whole of it.

You will understand, I think, that my words proceed from no sense of superiority along any of these lines. No one is more conscious than I that the greatest of all lacks in my work is that all-consuming "love" for Christ & fellow-man, to which you referred. As to "work", I believe I work nearly to the limit, tho much of it is doubtless rendered ineffective thru various infirmities. What I long for is that realization of the Indwelling Christ which will enable me to give place to Him in all things, letting Him love thru me & work thru me.

This letter has cost me dearly,
and I shouldn't have written
it to anyone less dear, any one
for whom I was less jealous,
than yourself. Forgive me if I
have wounded, and believe me

Affectionately your friend & brother,
Cornelius H. Finn.

Petahaburi, June 8, 1915.

Dear Dr. Soper,

We were greatly disappointed that you did not see your way clear to arrange your schedule to stop at Koh Lak and come up by rail through our field; but it might have involved some hardship to do so, and you need to avoid any unnecessary tax on your health and strength in so long a tour.

I would have gone down to Koh Lak and met you for a short interview on the steamer; but the steamer may arrive there in the night and make only a short stop. Besides, next Sunday we have our quarterly communion service, and there are to be some special meetings in preparation. It would be a great pleasure to us all if your party could be with us at that time.

As you know, we have been deprived of half our working force recently by the departure of Dr. and Mrs. Mohrziel and Mr. and Mrs. Post on sick leave to the United States. But the Lord is blessing our efforts and the work is prospering. It is not, with Him, to work by many or by few.

Our chief concern is for the hundreds of professed believers who are pressing for baptism, and we are not able to give them the needed instruction. Many of them have been waiting for two or three years since first they professed to accept Christ as their Saviour and Lord. I can visit them only about once a year and only for a day or two at a time. Our evangelists are well equipped to pioneer work, but are hardly equal to the task of preparing inquirers for baptism. I have to care for five churches and sixty groups of inquirers numbering more than a thousand souls.

The Lord is doing great things for us, whereof we are glad; but I find it difficult to keep from feeling anxious lest we build with untempered mortar, and the consequences will be disastrous. We are trying to give our time and strength to intensive work; but we find new converts at every turn who wish to be enrolled as believers. To baptize them in a year or so with little instruction seems a great risk, in view of the isolation and the pressure of heathen environment. And yet, some who have been left in that way have been wonderfully kept. I am looking forward to the privilege of consulting with you about these difficult problems. May you have strength from on high for all these great burdens! With cordial good wishes, I am

Yours in Christ's Service,
J. A. Eakin

RALPH M. WHITE
SOOCHOW, CHINA

Apropos to our discussion, the last number of the Chinese Recorder, just received, contains a memorial to the late Rev. Paul Bergen, by Dr. Chalfant in which he says:

" He was quite as ready as anyone else to listen to the familiar tales of woe, (of the Chinese.) But he set his face like a flint against the temptation to discuss with his Chinese friends things that had better be left undiscussed and, particularly, the doings and character of his fellow missionaries".

Well, we can hope that our present experiences will teach us what to avoid!

Thanking you deeply for your words of counsel and wishing for you a safe return to the home land.

Sincerely yours,

Ralph M. White

Report to Board

Outline of our journey and work done.

Dipping now in our day. Some fact. etc. etc.

of Brown in his P. 3. - etc. Old for hand. de Thuret III 46, 71, 77

- 1 The new world in Asia. ~~188~~
- 2 The melting pot in America. ~~188~~
- 3 The new world in Asia. ~~188~~
- 4 The new world in Asia. ~~188~~

2 General topics on

Mexico and Latin America

- 1 History of Mexico. ~~188~~
- 2 History of Latin America. ~~188~~
- 3 Language. ~~188~~
- 4 Contact in the history. ~~188~~
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~~Plato I. 29, 30~~
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~~Plato I. 51-50~~

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- 2 Power of education. ~~188~~
- 3 Power of education. ~~188~~
- 4 Power of education. ~~188~~
- 5 Power of education. ~~188~~
- 6 Power of education. ~~188~~

175 The influence of the Roman Empire. ~~188~~

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Education. ~~188~~

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9 The influence of the Roman Empire. ~~188~~

San Pakoy.

July 1st. 1915.

Dear Dr. Speer:-

Thank you very, very much for the precious Tools you gave me. I like them very much. They are chiefly 6 kinds: (1) a knife with which to cut, (2) a hammer with which to pound and make it firm, (3) a plane to make them even and smooth, (4) an anger to work thru

II

hard surfaces (5) a chisel to make holes for joining on and (6) a sharp instrument for picking out thorns. These are very useful and should be well cared for. (1) Do not allow them to become rusty (2) Keep them sharp. (3) Oil them and wipe them. These tools are of the best metals, very strong and enduring. I read in my Bible that

III

these useful tools are also like weapons of war for fighting our great enemy Satan.

At the end of this letter I thank you very much for coming from the far country to see what we are doing here. I hope you have a good trip and may God watch over you all the way home.

I will try hard to

bring the neighbors to know
Jesus so that they may
be saved when they
die. The important thing
to help me is God.

Yours sincerely,

Kroo PanYa

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This is a translation by his
daughter Miss Hengye



Ang tunay na katawan ng Virgen Maulawin

NA PINIPINTAKASI SA
IGLESIA FILIPINA INDEPENDIENTE
SA STA. CRUZ, LAGUNA, K. T.

The true image of the Virgin & Malove

which is worshipped in the Independent Church in

The Aethyopians &c.

It is a kind of wood which a man found a long time
the Aethy. priest has which he declared to be a
miraculous image of the Virgin. Many images made from
it to be used this purpose in many of the churches.
It came from all the time in Malove, Peru

Santa Cruz, P. D. Aug 24, 1855

51
duplicate

FILING DEPT.

707
MAY 24 1916

~~14~~
SECRETARIES

April 7th, 1916.

The Hon. Jens I Westengard,
30, Concord Avenue,
Cambridge, Mass.

My dear Mr. Westengard,

I thank you heartily for your kind and helpful letter of March 16th. We had a very useful Congress in Panama, and the fears which some entertained with regard to it were happily disappointed. That the purpose and spirit of the Congress were not misunderstood by the Panamanians is indicated by the editorial which appeared in the leading paper a week after the Congress had adjourned. I think you will be interested in this, and enclose a copy of it.

I have sent you three copies of our Deputation Report and shall be glad to send other copies if you would like to have them. In case you would like to send to Siam the article on the tendencies of the policies of the King which appeared in the International Review of Missions I shall be glad to send you some extra copies. The same article, however, revised in accordance with your kind corrections, appears in the Report of the Deputation, and as I have said, if you wish any extra copies of it to send out we shall be glad to forward them.

With regard to the new treaty, I have not heard anything further from Mr. Hornibrook. I sent him a copy of Mr. Foster's letter and of the article in the treaty with China, to which Mr. Foster referred. It seemed to me, however, that that would scarcely be an appropriate article to suggest in the treaty with Siam, but that it would be much better to try to cover the matter, if it could be covered in the treaty, by such a suggestion as I made originally to Mr. Hornibrook, which involved the insertion of only a few words, and which

preserved completely the reciprocal character of the new treaty.

Some clippings from the Bangkok Times which have been sent to Dr. Brown contain some statements of the King which are of unusual interest. They appear not only to confirm some of the judgments expressed in our report but also to indicate a possible further development in the King's thought. One of these clippings reported the Scout rally on January 4th on the occasion of the celebration of His Majesty's Birthday. The Court Circular in the Times states:

His Majesty was then pleased to address them thanking them for the honour they did him in his capacity of "Scout Chief." His Majesty then dwelt on the object of the Corps, namely as an auxiliary to our military force. Indeed the warrior's profession is a notable one, since it aims at the preservation of peace, and the defence of one's country and Religion. And as Religion only thrives when the country, which owns it, enjoys the blessings of peace, those who embrace Religion have their fore reason to be grateful to the profession which renders possible the conditions under which it thrives. Far from being an offence against the teachings of our Religion, The Lord Buddha himself recognized the necessity and utility of the profession. Finally the Scouts were called upon to salute the Standard of the Honorable Corps.

His Majesty's speech from the throne on the occasion of His Birthday contains some interesting corresponding statements. The official translation of the speech printed in the Times contains the following statements:

In religious affairs, His Holiness the Supreme Patriarch has continued to devote his most zealous efforts to the enhancement of our national Buddhist church. The teaching of the Sacred Rules to newly ordained priests has been made more extensive and in the provinces more searching examinations are now required, while in the interest of better administration of the communities of priests more frequent inspections are now the rule. His Holiness has made inspections in person both in Bangkok and in the provinces.

The efforts exerted for the support of our religion and the maintenance of our religious edifices are observable everywhere. Under the vigorous direction of His Holiness, we may well cherish the hope that our religion will maintain its influence.....

National defence is of paramount importance, and we must be ever prepared. Do not mistake my meaning. Nothing lies nearer my heart than the maintenance of public order in Siam. Our army and our navy are its insurance. You who have laboured and sacrificed to this end, who have given your support to the army and navy, who have become members of the "Wild Tiger Corps", who have aided in sustaining it, who are contributing to the success of the Royal Navy League, are entitled to my special thanks. You have aided by word and deed in the defence of our homes and our faith and thus given generous proof of your loyalty to me, as your National Chief which I appreciate beyond expression.

Doubtless one should read with discrimination these references to the function of the army and the Wild Tigers as defenders of the national religion, but these statements would seem to strengthen, would they not, the feeling that the security of the principle of religious tolerance by treaty guarantee might relieve the present of apprehension and the future of many conceivable difficulties for Siam.

These same papers report that the Head Monk of Wat Boromanivas on Klong Mahanak has been deprived of his rank by His Majesty for preaching against war and the military profession. The explanation of the Under Secretary of the Ministry of Public Instruction and Ecclesiastical Affairs, published in the Times, seems to indicate what Buddhism will have to anticipate from this increased control and nationalistic use by the State.

I appreciate with you how very delicate the whole problem is. We are very desirous of seeing Siam's full autonomy recognized both in the matter of jurisdiction and in the matter of her tariff administration, and I wish we might just leave out of thought altogether this problem of religious freedom, but if we do and trouble should occur in ways that a recognition of religious liberty now would prevent, we should certainly be held accountable for remissness in our duty. I have shown Dr. McKean all the correspondence on the subject and he feels quite sure, as we do, "that in the minds of the King and others in high authority, the matter of liberty of conscience and religion is not a question at all." He has the same anxiety that we have lest the problem should be so magnified perhaps in the minds of Mr. Hornibrook and Mr. Pitkin, and perhaps in other minds, "that it may assume larger proportions than are warranted in the minds of the Siamese and thereby really become a question." At the same time, Dr. McKean is quite clear that provision of religious liberty should be included in the new treaty, and feels confident that the Siamese government would yield such recognition.

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Mr. Westengard -4-

How to secure this without creating the very issue which it would be desired for all time to prevent, is the difficult problem. If you are going out to Siam this year might we not hope that the matter could wait for your coming and then be happily worked out.

With sincere regard,

Very faithfully yours,

intending

from the speaker:

It is a line drawing
to show that I have
already received
enough, by good, inspec-
tionally and obser-
vance, in the matter
this morning to refer
your first report article
to me as well as to
show that I have

Samuel Guy Inman
Director del Instituto del Niño

My Dear Good Friends: -

I have been thinking these days of how much richer I am than I used to be. A new force and a new inspiration have come into my life. It is you, Dear Friends.

Maybe if you were not 'going down to the sea' I wouldn't have thought there was any occasion for telling you just how much these few months of fellowship have meant to me. But I'm glad of this excuse to write this little love letter. For many years your ideas, long pondered as I read them, have greatly influenced my work. One of the saddest experiences, it seems to me, is to be disappointed - *disillusionado* -

Samuel Gray Sumner
Lisbon del Instituto del Puerto

own meeting the real of an ideal.
It has been just the opposite with
me, as I have come to know
you. Your life is sweeter, stronger,
than any thing you say or write.

So, I just felt impelled to say,
as you go on your way to Asea
that you have helped me to
come nearer to Christ in these
few months. "He had a friend"
will be the explanation of many
a conquest over temptation which
I shall be making after knowing you.

Was it a day laborer that wrote
Phelip Brooks "I cannot think five
minutes consecutively about God, without
thinking of you"?

Something like this has been the
way your life has fastened itself
onto mine.

May our common Father be with you
and bring you back to us in His good
time, will be the continued prayer
Yours In Jesus, Samuel

Telegram

April 17th

Just sailing. Well.

Full of love & tender

Thoughts.

Robert.

This letter is from a
school-boy - the penmanship
is original.

Man Siam

June 8th 1915

Dear Mr. Spurr and Party:-

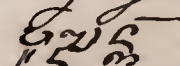
In behalf of
the Boys School of Man I wish
to welcome you to North Siam.

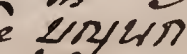
We are sorry you can
not come to visit our school.
There are about seventy boys
here and nearly all are
Christians.

Counting Mr. Palmer,
we have four teachers.

With best wishes from
all of us boys, I am

Sincerely yours,

Jao 

Siamese 

Boon nak.

Friday 11. 11.

Dear Dr. Spur: -

I am sending
herewith a panorama
postal of Seoul, which
if you have not
already discovered,
you may find in-
teresting. It shows
Dr. Underwood's house
and the buildings
on this compound
quite plainly.

Will you also please
carry a copy to Sir.
and Mrs Bowditch
for me. I was sick
in bed and failed
to see them before
they left.

The accompanying
spoon and chop
sticks are a "grate-
ful patent" souvenir,
of which we receive
not a few, and
sometimes use to

pass along to our
friends. But you
please accept this
for the time, you
left behind you
in America, and
a sample of Roman
sugar. It has more
quantity than it,
but I believe it is
hard wax.

Will you also
please tell her that
"Last evening while

her home may have
been lonely, a hun-
dred thousand words were
were cheered and
inspired by your
message and presence
among us, and that
we send our greetings
and thanks to her
as well as to you.

Thanking you very
much indeed, and
wishing your stay
could be longer.

Very sincerely,
Ladie & I, ^{through} Aunt

MALACAÑAN PALACE
MANILA

7-15-

Dear Dr. Roper. -

Mr. Harrison and I
enjoyed so much - seeing
you to-day - and like
Celine Lirial - "We want
more"!! And we would
be so happy if you and
Mr. Day - would give
with us - alone, and
most informally - either
tomorrow or Wednesday
night!

If it is convenient for
you tomorrow - We will
have an early dinner ^{at}
and will take you to
your reception at the
Luncheon in plenty of
time - ! If it is to be
Wednesday - dinner
can still be at an
early hour - 7-30 - and
come in your purple
suits! You see - I am
taking it for granted
that you can come
one of the nights - but
of course - We will prefer

Under stand - if you have already
promised to go elsewhere - and it
will be our loss!

Hoping for luck - believe me -

Cordially -

Walter Jackson Harrison -

Please kindly extend this invitation
to Mr. Day - and you can simply
telephone Mr. Auerer & it will be
delivered to me -

Monday Evening.

San Fernando, La Union,
Aug. 31, 1915.

My dear Mr. Speer:

Do you remember a Miss Lincoln who "tagged along" with you and Mr. Speer and Mr. Coan, down over the Kunditan mountains, on the "Rabbit," in 1897, wasn't it? And whom you entertained in 1898, when Dr. Cochran and his son Harry and she arrived from Persia?

I am the Miss Lincoln, and I've been in the Islands since 1901, except for

one visit home. I am up at the
end of the Baguayan R.R. — or
rather five miles north of its
northern terminus, — just down
the mountains from Baguio
you see. I heard of your
being at Baguio — but not un-
til long after you were there,
or I surely would have gone
up to see you. I must con-
fess to not taking a news-
paper this year, and I think
you had left the Islands
long ago, but a day or two

ago I happened to see in a friend's paper
of your being in Manila again. How I
wish it were possible to see you. I want so
much to hear about the dear people
who used to be in Persia, and also about
conditions there. I saw in the Literary
Digest quotations from Mr. Labaree, of
Tahiti, telling of the awful conditions
in Palmas and Galpuskan. It
just seems as if I must see you, Mr.
Spur. Are you going to be in the
Islands much longer? I might run

down to Manila - though it is rather hard
to get away from a school, except for sickness.
Since 1904, when I came, I have missed but
one day because of sickness. I am teach-
ing in a high school in this town. When
I came the "high school proper" consisted of
one class with but fifteen pupils. I have
had the pleasure of watching it grow
from that lowest class to a full four-
year high school, and from 15 pupils
to about 375. We have two hundred
in the lowest class this year - which has

to be taught in six divisions.
You know the missionary princi-
ple - about a good missionary
being one who makes himself un-
necessary. Well, I can appreciate
a little of what that means. Some
of my old pupils have come back
to teach in our school, after having
completed their course in the Uni-
versity, and I am beginning to
feel that my work in the high
schools is about over. I would
like to get into the University for
a few years. I have taught in
every grade in our Philippine

schools, from the first year of the primary to the last year of the high school. I hope you will get a copy of our Director's report before you leave the Islands.

But I hadn't meant to write of myself and our schools. I am sure you must have enjoyed your visit to Sellman Institute. The work that school is doing is wonderful - but they are so crowded. I sent a boy there for two years, so I have known a good deal of the school. Are you expecting to increase your

work in the Islands. I suppose your
being here these months must mean some
development in your work, or change in
your policy. We are all sick over the
"uncertainty," politically, but perhaps the
missionary work does not suffer from
this state as much as the government
work.

I should so love to hear how Mrs. Spencer
is. I shall never forget the joy of the
trip with her, and of the lovely visit to
your home. How large a family

have you? How few the years seem
as one looks back in 1898 - but how
many they really are. I must ask
you where Mrs. Ben Labaree is, and
what she is doing. Those four years
I spent in that circle are very precious
to me. Please remember me to Mrs.
Sperr. Hoping you are enjoying
your visit to our beautiful Islands.

Very truly,

Betha Lincoln.

โทรเลขกรุงสยาม

SIAMESE

ROYAL



TELEGRAPHS

จ่าย

สายที่

โทรเลขที่ ๑

ได้รับแต่ ๗๖

วันที่ ๑-๓-๑๙๑๖

เวลา ๑๖ โมง ๕๐ นาที

ชื่อพนักงาน ๒๗

ที่ทำการ โทรเลข

เวลา ๑๖ โมง ๕๐ นาที

ชื่อพนักงาน ๓๐๘

ทาง Route

จาก From ๗๖

คำ Words ๑๖

วันที่ ๑ ๓ ๑๙๑๖ Date

เวลา ๑๖ โมง ๕๐ นาที Time H. M.

หมอดำแดง กษ. ๗๖

เรือ ออก อัมพวัน หมอดำแดง สยาม ๑๖ ๕๐

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ออก เตา

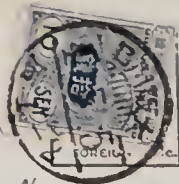
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Reclamations must be accompanied by this form.

MAILING CARD

CORRESPONDENCE

ADDRESS ONLY



Approaching Japan,
May 4, 1915

Dear Patty

This was a remembrance of the last
dinner on the boat before reaching Japan.
Wouldn't it be fun if you saw her now &
try to catch for the first sight of land.

Your loving
Father.

Miss Constance D. Spear

Walnut - Brighton - Bk.

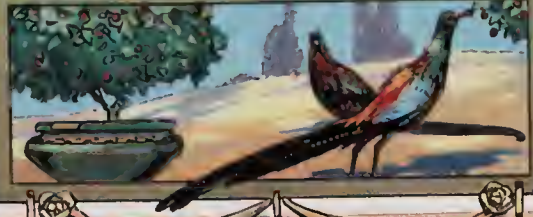
Englewood

New Jersey

W. A.



M E N U



DINNER

Oyster Cocktail

Canapé au Foie Gras Celery en Branche
Ripe Olives Salted Almonds

Consommé Monte Carlo Potage à la Reine

Poached Columbia Salmon, Sauce Aurore

Boiled California Capon, Parsley Sauce

Sweetbreads en Cocotte à la Wixon

Cumberland Ham à la Parisienne

Fried Cream au Kirsh

Roast Prime Ribs of Beef, Yorkshire Pudding

Roast Rack of Lamb, Guava Jelly

Japanese Quail on Toast

Tropical Fruit Salad

Asparagus au Beurre

Spinach with Egg

Pommes Duchesse

Potatoes Ideales

Pudding Souffle à la Vanille

Poha Jam Tart Baba au Rhum Chocolate Cake

Neapolitain Ice Cream "Korea" Snaps

California Dried Figs

Cheese to Order

Assorted Fruits

Café Noir

S. S. "KOREA"

Monday, May 3, 1915



Downies for Philippines
 30.42
 13.
 19.25
62.67

White summer clothes worn at home
 28.57
 Chic
 18.95

Other personal purchases.
 Mrs Day 8.08
 Mr. Parker 4.67
 Mr. Long 40.16
52.91

Light chic

15.20

49.67
 13
~~39.67~~
 exp. money and bank

Downies 78.06.

Clothes 28.57.

P. 9. 62.67.

~~39.67~~

28.57

" 9

P. 9. 62.67

Clothes 28.57

Chic 18.95

Downies 52.91

Light chic 15.20

115.63

28.57

87.06

9

78.06

Rev. Purnya's letter accompanying the
three bowls.

ဒွာ စာစောင် ရှေး နေ့ စေ့စပ် လက်ဆွဲ

ရေခဲ ချက်စား ဗုဒ္ဓ ဗုဒ္ဓ စေတီ ကွဲ ခွဲ ခွဲ

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Translation of letter written by Rev. Purnya (Chai Wong) to accompany the five Siamese flags.

We Christians of the Ban Tah District were much delighted to have the privilege of welcoming you, the members of the great Foreign Mission Board, and now we beg to present you with five White Elephant flags as a token of remembrance.

We beg that you the members of the great Board and the Christians of America will not forget us (May these flags serve as a reminder) Please help us to preach the gospel to our brothers and sisters throughout the land of Siam and throughout the whole world.

1	{	Liberalism - Billiam		Shken
		Prinj. - <u>Anna</u> - <u>Chuk</u>		Latin
		Parade - <u>Anna</u> - <u>Chuk</u>		Expt.

4+B Chyn - see Foot. Four Latin Asian

nationalism
 history
 Education
 Philosophy
 Linguistics
 Psychology

1 "Religious liberty" - but the freedom of
 religion of one nation is a free other
 a nation is trying to assimilate a part
 of them to base

2 Religion a delicate term !!! religion freedom of belief
 but liberty of religion, philosophy or

Carlyle's opinion.

McKean.

3 Religious regulations - Peter, Barthol - Japan, Germany
 + Education "

4 Reverend - see see Foot

Union

4 Calvin's principle - but principle
Principle other to the principle
 See the principle of the principle of the principle
 Not principle of the principle of the principle of the principle
 See the principle of the principle of the principle of the principle

5 The history of China is a Christian race
 Cultural and political friendly relations of China and the West
 Distinguish the history of China and the West
 See the history of China and the West
 Go ahead of China in its own direction - language
 The history of China and the West

4 Parliament see in 200
 On Foot see also Foot see also Foot see also Foot

6 Propaganda is a very important part of the nationalism
 See the history of China and the West
 See the history of China and the West
 See the history of China and the West
 See the history of China and the West
 See the history of China and the West

RECEIVED

MAY 29 1915

Mr. Speer.

Katsujiro Yamada

May 3rd, 1915.

My dear Rev. Robert E. Speer.

In one cold morning some time ago, I received a kind letter from you which you had written on your eloquent prayer and I could fully understand that you love me with your kind heart though you have not seen me.

I thanked Our father who gave us the heart of love which makes this warlike earth like the kingdom of

heaven. I have presented my sincere gratitude to the respectable Christians in America and it was duly received by your faithful heart. I have nothing but thank. I pray that God will give the peaceful heart to my respectable Americans and the word will be favoured by the graceful Christian faith of your brethren. I hope every thing will go well with you forever.

Please give my complement to
your family. God be with ye.

Very faithfully yours
Katsujiro Yamada.

Please excuse me for my poor
English, as I am a quite young
fellow.

66 117

Katsujiro Yamada

20. Higashi-machi, Tsu Ise,
Japan.

Astor House Hotel Ltd., Tientsin

Tel. Adde.: "Astor" Tientsin

A.B.C. 4th and 5th Edition,
N.1 and Western Union Codes Used

Tientsin,
N. China

19

My name is also ~~Doctor~~ Borobot
 A patient I know in my hand
 As you I am handling his hand
 And rubbing his hand on the sand

Just down the appropriate way
 My patient is waiting to treat.
 The mind with each passing day
 I consider a grand or a cheat

Good medicine all request to be had.
 Pain's relief should ^{immediately} be had.
 To be happy you've got to be sad.
 To be cheer, to be fractured with lead.

When Graham had eaten too much
 I gave him a gallon of oil.
 If I ever get changed in my health
 I will then him a rooster him a bird

I have learned a great deal on the way
 About what time will be useful and how good
 It will give me some and a new way
 On the matter of diet and food

I have learned that the doctor's work
 Is to do it with a delicate perfume
 In case of the grave for those poor
 Who when you know, I assume

I have learned more than I can tell
 By the way I am happy to go
 The patient of mine there get well
 If I to my job can be true.

In some I have learned at last
 And just like the tiger of home
 I have had with a pop and a fact
 For which I have plundered at home

in
 Not from the 5 in happy ^{is cheer} at least
 That to all men that we are with people
 2. Then as this reason I am here
 Name Sutherland ~~Robert~~ ~~Smith~~

On board the Dada Marn

Nov 15, 1915

Capt. ~~Company~~
To the officers of the Dada Marn,

The undersigned passengers of the Dada Marn desire hereby to ~~testify~~ ^{express} to you and to ^{all} the officers and crew of the ship our appreciation and deep gratitude for the fidelity and skill and which you showed for the ship and for the comfort and ^{security} ~~safety~~ of all on board during the recent severe storm through which we have passed. We feel that we owe it to you that the facts of the storm were safely reported and that we and the crew are now proceeding happily on our voyage. We shall ever remember our obligation to you and ^{hope} ^{perhaps} ~~trust~~ you ^{will} speedily recover from the effects of your accident. ~~and~~ Our cordial assurances of our regard and best wishes for the prosperity of your company and your fellow officers.

We are very faithfully yours,

Wm. L. G. July 20, 1915

His ans

Dear Mr. G.,

Although I feel that it would be an imposition to ask you to receive a letter when you are so busy I want to write, because I hope you will have time to pray for Sevin, while on the sea, and for that purpose you will need to have an idea of how things have gone since you left.

First I want to thank you for this wonderful visit. It has stirred up some soul-depths, which I pray, will never settle down again.

Before your coming, Mr. McFarland urged us to have our questions written out, but I could not form mine, because I felt sure that they could not be answered, and that our problems must be solved by ourselves. But now I see that there are many things, upon which God does not give us direct light, because they are the kinds of wisdom, for which we must go to each other. So, perhaps there are questions which a secretary must answer, and I may ask you some of them. Mr. Vincent told me that it would be a mistake to keep questions back because you had shown great insight in handling the problems of North Sevin. So I asked a few, but could not find time for many.

At Thursday there was a meeting of the Program Committee of the Conference held at the R. C. M. Room among the many subjects proposed, Kru Heng selected, "The Church of Christ" as the subject for the next conference, for he said that this is a subject that is very important, and about which we know little. Especial prayer is needed for the best working out of this subject, because it is a very important one. If we could realize the mission and the high privileges of the Church of Christ and our responsibilities as members of the Church, our work here would be different. I am wondering if you could send a message to the Conference through Kru Kim Heng (Somray, Bangkok) on this subject.

It looks as if Kru Heng will be the chairman of the Conference for another year. He has very ably served as Chairman during the past year, not only at the time of the Conference but in the Executive and Devotional meetings of the Conference throughout the year. As pastor of the Wang Jung Church, although not yet ordained, he shows great earnestness and a desire to work. He has taken charge of the Sunday and Monday services in the street chapel at Bon Moh, so that I do not need to speak any more on those occasions. He has also taken charge of the Bon Moh Bible Class. He greatly needs and deserves our support by prayer. On Sunday afternoon after service, he made an appeal to the members for coöperation in the Church work, and that appeal found some response in the hearts of

King's daughter, though definite plans for them will have not been formulated. These things can not be talked about or written about in papers, but only prayed about.

And when you pray will you remember your friend who longs for the First Crown. A better answer there could not be, but the one you gave him. It is the every day work that he finds so difficult and so do we all. When I read about being faithful in that which is least, I wonder if I had better stop everything but class-room work and do that well for once. Nai Ruang still talks about that First Crown. I tell him it means going to the Press on time in the morning, so Mr. Spilman's other employees will see what a Christian should do. Then you will remember our teachers, these young women are faithful in their work and sincere Christians, but find it hard to judge each other kindly, each using the same rigid standard for others, at which she aims for herself.

The questions I want to ask you are: - (1) Should a missionary take time to write letters? (2) Have you any suggestions for street-labeled work?

I thank God for the life you were enabled to live, those few days in Bangkok, as it showed us missionaries here what Jesus Christ can do with one of his disciples, and so was a greater witness than any words.

Let me know if there is any way in which I can be of service to the Board, in collecting any kind of information. It is difficult to know what things are of significance.

Praying that all the places which you visit may be truly blessed,

Sincerely,
Margaret C. McCord

Program of Conference of Christian Workers for October - 3, 4 & 5/1910.

I Foundation of the Church of Christ.

1. Prophecy of the Foundation.
2. The Great Commission.
3. The Foundation Stone (Faith in Jesus as the Son of God)

II History of the Founding of the Church.

1. The Days of Preparation.
2. The Descent of the Holy Spirit.
3. Peter's Sermon.
4. The Conditions of Entrance into the Church.

III The Further Development of the Church.

1. The Foundation of the Church was dependent on the Resurrection of Jesus Christ.
2. The Preaching of the Apostles.
3. The Formation of Christian Communities.
4. The Appointment of the Seven Deacons.
5. The First Persecution with its far-reaching results.

IV What is the Church?

V Our Responsibility through the Church.

VI The Measure of the Church's Power.

1. The Church must conform to Heavenly Standards.
2. The Church must conform to the mind of Christ.
3. The Motive of the Church - the glory of God.
4. The Method of the Church - The work of Christ.
5. The Duties of Church members.

VII The Message of the Spirit to the Seven Churches.

(a bare outline of the program not yet printed)

CLASSIFICATION OF DISEASES
In Patients, admitted Year 1914-15.

SRI TAMARAT MEMORIAL HOSPITAL-- SIAM.

Dislocated Jaw, 3	Sinusitis, 1
Taenia Imbricata, 4	Chronic ulcers, undeter- mined cause, 25
Urinary Fistulas, 2	Tertiary Ulcer, 19
Tropical Ulcers, 8	Traumatic Ulcers, 7
Opium Habitués, 2	Splenomegaly, 6
Tertiary Yaws Ulcers, 46	Amoebic Dysentery, 13
Bacillary Dysentery, 7	Iritis, 6
Chronic Arthritis, 1	Adenitis, 1
Sciatica, 1	Orchitis, (Neisserian) 1
Chronic Abscess, 2	Cancer, 11
Hydrocele, 1	Childbirth, 6 (all abnor.)
Obstipation, 2	Fresh Wounds, 23
Phimosis, 2	Snake bits, 2
Crocodile bits, 2	Purpura hemorrhagica, 1
Gunshot wounds, 3	Acute rheumatism, 6
Bladder calculi, 3	Acute malaria, 11
Chancre, 18	Tumor scalp, 4
Pulmonary Tuberculosis, 18	Chronic Diarrhoea, 2
Papillomata, 1	Alopecia, 1
Abscess Liver, 2	Acute anemia, 1
Prolapse uterus, 3	Chronic bubo, 2
Chr. appendicitis, 5	Ichthyosis, 1
Abscess kidney, 1	Elephantiasis, 1
Third degree burn, 1	Enteritis, 1
Tape worm, 1	Sprue, 2
Poisoning, 1	Haemorrhoids, 2
Pneumonia lobar, 1	Gastritis, 2
Cellulitis, 4	Intestinal catarrh, 1
Syphilitic ulcer, (2ndary) 9	Paralysis, 9
Chronic bronchitis, 1	Erysipelas, 1
Burn contractures, 1	Vulvo-vag. abscess, 2
Chronic gonorrhoea, 4	Nephritis, 3
Rectal abscess, 2	Tabetic crisis, 1
Cataract, 2	Rectal condylomata, 1
Pleurisy, 2	Gonorrhoeal ophth., 1
Inguinal hernia, 2	Empyema, 3
Puerperal fever, 1	
Asthma, 3	

LIST OF OPERATIONS: (In Hospital)

Inguinal hernia, herniotomy, 1	Tbc hip, sinuses, Cur.dd bone and drng, 1
Dislocated lower jaw, 3	Knife cut, occiput to bone, suture
Carbuncle buttock, 1	
Knife cut, chest, opening tract, packing and drainage, 1	
Impacted stone, urethra, perineal urethrotomy, 1	
Abscess appendiceal, obstruction chr. adhesions, 2	
Hydrops articuli purulentia, opening and through drain, 1	
Large cyst eye lid, enucleation, 1	
Snake bite, carious bone foot, evisceration, 1	
Eclampsia, craniotomy dead child, 1	
Tumor testicle, castration, 1	
Post. position, dead child, craniotomy, 2	
Phimosis, circumcision, 3	
Bladder calculi, cystotomy, 6	
Acute osteomyelitis, arm, 1	
Chr. abscess orbit, excision and drainage, 1	
Amputation arm, 2	
Carcinoma breast, amputation, 1	
penis, 3	
Cystic ovary, salpingo-oophorectomy, 1	
Exploratory laparotomy, susp. liver abscess, 1	
Procidentia and tumor abd.wall, hysterectomy, 1	
Haemorrhoids, ligation and excision, 3	
Tertiary yaws, carious bone, amp. toe, 1	
Crushed foot, amp. toes, 1	
" " " " foot, 3	

Diffuse cellulitis leg. larcin. and draining, 3
Contractures legs from burns, liberation scars, 1
Knife cut inguinal region. infected, drainage. approx. of size
8 cm. und. dress sutures. reinforced, 1
Lipoma scalp, excision and amputation, 1
Lytic osteomyelitis, crural necrosed bone, 1
Fracture lower jaw. wiring, 1
Axillary abscess. drainage, 1
Traumatic abdominal hernia, herniotomy, 1
Cancerous round. disease. limb following wide excision, 1
Robert ulcer foot. amputation, 1
Knife wounds abdomen. intestinal repair and closure, 1
Crushed hand, amputation, 2
Chronic abscess. excision inguinal glands, 2
Crocodile bite arm, carious amputated and amputating with triple
sutures, 1
Chronic abscess. excision in 12 different places, in 12
operations, 1
Chr. abscess. amputated elbow. liberation scars, 1
Ischio rectal abscesses. opening and drainage, 2

Copy.

Singapore 13/10/15.

To

Rev: J. S. Nagle
Principal
Anglo-Chinese School
Singapore.

Honoured Sir,

Will you kindly draw your attention to my few lines, as to tell that I have studied up to Seventh Standard in Ceylon.

I am quite new to this ~~place~~ and not a single soul to help me here. You may be surprised to see my black-and-white how I came across to pen this.

While I was learning in my institution I had a confidential love with the reverents, by that means I had the opportunity to observe that they were helping to poor. On my departure also the reverent advised me as " If you proceed to foreign places better pray for help with reverents and you will get it!"

Now I am inclined to prepare for the teacher's examination, thus I request you to put me in charge of a lower class until I endeavour to pass the examination.

May I let you know a brief exhortation of my circumstance Just I am feeling as " a lotus in the water."

I have remitted a copy of application to Rev. H.B.Mansell. A reply of his assistant cleared my misunderstanding.

If you kindly drop me a message regarding the particulars of when, where can I meet you conveniently or whether are you ready to lend me a helping hand to perform my inclinations that I won't mind to exercise my feet over there. I further beg to say that I will pray to Almighty for your longlife and prosperity and have no objections to carry up your orders.

I beg to remain
Sir

Yours: Most:Obedient: Servant.
K. Krishnapillay.

RECEIVED

Mr. Speer

My dear Mr. Speer,

Miss Schnell and I feel like two orphans this morning but are taking comfort in the thought that just for today anyway you are still within reach. alas, however, you will soon be leaving Englewood for Chicago! We shall be thinking of you daily and praying that you may be kept in health and safety and given the needed strength for the arduous months ahead. Mr. Scott said yesterday, during prayer meeting, when you were speaking of the proposed itinerary that Meshed ought to be left out - I think so also and sincerely hope you will give up the thought - it really seems too much.

Please do not lose Dr. Bovard's outfit on the way. I wish he were going with you - doctors are bad enough but quacks are worse, and if you get through without doing serious damage to one or the other of your patients it will be wonderful!

It was more than good of you Mr. Speer, in the midst of the thousand and one things pressing on you, to think of our vacation. Please accept my most grateful thanks

for the kind words and generous check With such a
fine boost to aid in satisfying the rapacity of the Railroad
ticket Offices, I think I shall try and see a wee
bit of Canada.

Trusting that the good ship "Greole State"
will steer a straight and steady course, and
that you may enjoy the trip across the Pacific,
I am,

most sincerely yours

Johannis G. Connell.

August fifth.